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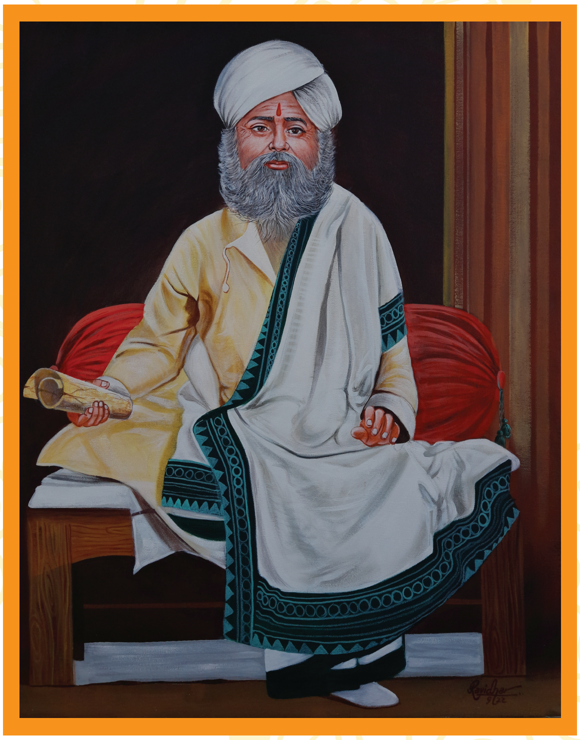
Pavak

JONARAJA INSTITUTE OF GENOCIDE & ATROCITIES STUDIES
जातिरक्षानिमित्तं

Anatomy of Rescuers of Genocide and Atrocities



अपथ्याशीवबालःसामन्तसहितस्ततः।
जनानाम जातिविध्वंसे सूहभट्टः कृतोद्यमः।

- Pandit Jonaraja, Father of Genocide Studies

Pandit Jonaraja, the author of second Rajtarangini that follows the Rajtarangini of Kalhan, was a Kashmiri Shaivite Bhatta Brahmin. His real name was Jyotsanakar, meaning the creator of moonlight. This poetic name was true to his being. He was an exceptional and sensitive poet, well versed in history, astrology, Ayurveda, Yoga and subtler aspects of all these disciplines. He was a renowned Sanskrit scholar. His year of birth as per the records available is estimated as 1389-90.

Like Kalhan he has written the history of Kashmir in poetry. That is not all there is about him. He has recorded the genocide of Kashmiri Pandits in detail and delineated its aspects like the present day genocide scholars.

Jati Vidhwans—this is the word Jonaraja has coined to describe genocide. He has defined genocide and his definition almost mirrors the definition given by Raphael Lemkin. He has even pointed out the special intent that motivates the perpetrator and given a very sensitive and vivid account of how an ideology radicalises a regime and effects a total change in its mode of operation that leads to genocide. He has made it clear that the mind of a perpetrator is at a very low level of maturity. That is the view held by present day genocide scholars also. He has defined genocide and his definition is almost equal to the definition given by Raphael Lemkin. His account of the first exodus of Kashmiri Pandits, if placed in correct context, is no different from the atrocities the community faced in 1990.

Roots of the field of genocide studies are found in Pandit Jonaraja. He in every sense is "**Father of Genocide Studies.**"

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The Anatomy of Rescuers of Genocide and Atrocities

> “Even if one life was saved, it is akin to saving humanity. They may not be able to stop the mass atrocity but rescuers etch their name in history for their selfless effort.”

Sunanda Vashisht
Editor, Pavak

Mass atrocities like Genocide, War crimes, Ethnic Cleansing and mass murders are no ordinary crimes. The perpetrators of these crimes are no ordinary criminals, hence the need for separate laws to deal with these crimes against humanity. Those who help victims of mass atrocities are no typical good Samaritans either. Rescuers during mass atrocities are a brave minority of people who choose to intervene on behalf of the victim. This is a decision that requires great moral and personal courage. It implies putting their lives and the lives of their loved ones in danger. Rescuers may have helped conceal someone’s identity, or hidden the victims from blood thirsty marauders for some time. Some may have helped save just one life, while others may have helped to save hundreds of lives. Regardless of scale, each act of a rescuer is important. Even if one life was saved, it is akin to saving humanity. They may not be able to stop the mass atrocity but rescuers etch their name in history for their selfless effort.

Rescue is a critical topic in understanding mass atrocities and comprehending the tough decisions that people make in dire situations. Often, academic study of mass atrocities is full of studies about collaborators, perpetrators, victims, bystanders and their role. Genocide studies usually concentrates on the study of collective trauma, resistance to repression, first-hand accounts of victims and criminal accountability. We often forget about Rescue and Rescuers.

This second issue of Pavak is dedicated to defining rescuers and evaluating historical, political, social, and cultural context of phenomenon of rescue and anatomy of rescuers. For researchers studying human behavior and violence inflicted by one set of humans on another, this issue of Pavak will be an essential resource. This topic is particularly important to us because failing to consider the role of rescuers may result in inaccurate assumptions about how individuals and societies deal with mass atrocities.

Before putting this edition together I faced familiar questions from my team that I anticipate will come from readers of Pavak as well. “But of what use is retelling the stories of rescue?” “Did any of rescue attempts stop genocides and mass crimes? “ The answer is no, none of the rescues stopped mass atrocities but retelling these stories has their own value. The stories can be inspirational but more than that helps us approach the field of atrocities studies without bias and stereotypes. There is little empirical evidence to suggest that study of rescuers may bring about reconciliation between perpetrators and victims but there is enough evidence to suggest that our scholarship of Atrocities studies will become more strengthened and rigorous. Let me explain with the help of following example.

The Ottoman army captured a sizable contingent of British-Indian soldiers engaged in combat in Iraq in April 1916. At a time when thousands of Armenians filled the deportation routes, some of them were sent to the Ras al-Ain prison camp in northern Syria to work on the railroad line. The lives of Indian and Armenian captives occasionally entwined as a result of their encounters. These encounters of Indian soldiers and Armenian prisoners were unknown for many years. No scholar of Armenian Genocide had come across this bit of information. Years later, in July 1919, an article was published in Zhoghovurt, an Armenian newspaper in Constantinople. It related an incredibly emotional story of an Armenian orphan kid who had been saved from the Turks by an Indian soldier and given to the head of an Armenian school. Mesrob Sahagian (1889-1968), an editor and lawyer from Malatia who wrote under the pen name Sahag Mesrob for the Armenian press in Constantinople (Istanbul), France, and the United States between 1910 and 1919, wrote this account.

Mesrob narrates that one day a tall Indian soldier visited his school and handed over a young 5 year old Armenian orphan to him. He had found the child in the custody of a Turkish officer in Kirkuk. The child spoke Turkish and the Indian soldier assumed he was officer’s child or relative. One day along with an Armenian interpreter, they stopped near an Armenian prisoner camp. Suddenly the boy burst out crying ‘mommy’. It was then the Indian soldier realized that the boy was an Armenian orphan who was held captive. Indian soldier rescued the boy and brought him to Armenian school where he could be taken care of. The boy was all of 5 years old and his family had perished in Armenian genocide. This is a story of rescue and that unknown Indian soldier who only identified himself as an “Indian Christian” is a rescuer. Unless the story of rescuers is studied along with victims and perpetrators, the study of mass atrocities will remain incomplete.

Researchers at Columbia University published a study in “The Journal of Positive Psychology” where they identified the factors most strongly associated with courageous acts of altruism during the Holocaust. They interviewed over 150 non-Jewish adults who lived in Europe during World War II and were currently living in the United States or Canada. Their study pointed out that it was not external factors like personal relationship with victims or resources available to the person at that time that made someone undertake an act of rescue. Instead it was internal factors like higher levels of social responsibility, empathy, risk-taking, and altruistic moral reasoning that transformed someone from a bystander to a rescuer. The study concluded that if it is these internal factors that can make someone a rescuer then we can encourage and inculcate these values in our society and this can become a critical component in preventing mass atrocities.

While we study dehumanization of perpetrators, we must also study morality of rescuers. While we must study what drives someone to commit extreme crimes against humanity, we must also study what drives someone to put their life at stake to save one child from the clutches of genocidal maniacs. Once we study both aspects of human behavior will we be able to undertake a scholarly deconstruction of mass atrocities.

Mass Atrocity Rescues: Affirming the Idea of Humanity

> “Acts of rescuers during mass atrocities acquire a unique significance because they represent a response to such crimes that upholds the core principles of humanity and challenges the perpetrators' attempt to destroy them.”

Tito Ganju
Chairman, JIGAS

Mass atrocities are crimes that differ qualitatively from other crimes due to their scale, nature, and impact on individuals and communities. As a result, they require a different response than ordinary crimes, known as transitional justice, which seeks to address the root causes of such atrocities and bring about a lasting resolution. Despite acts of selfless heroism and sacrifice occurring in various contexts, acts of rescue during episodes of mass atrocity carry a unique significance, which amplifies their importance beyond the individual action.

This significance can be understood by drawing an analogy with the concept of crimes against humanity. This notion recognizes that certain crimes, when committed under specific circumstances, become more than just offences against individuals. They become offences against the very idea of humanity and violate the core humanity that we all share and that distinguishes us from other natural beings. Crimes against humanity "aggrieve not only victims and their own communities but all human beings, regardless of their community." Therefore, these offences cut deep, violating the core principles that define us as human beings, and become a concern for the international community.

A single act such as murder can become a crime against humanity if it is part of a widespread or systematic attack directed against a civilian population. This is a crucial aspect of the concept of crimes against humanity because it recognizes the collective nature of such crimes and the need for a collective response. Such crimes are not just directed against individuals or communities but violate the very idea of humanity, which is a shared value that binds us together.

Acts of rescuers during mass atrocities acquire a unique significance because they represent a response to such crimes that upholds the core principles of humanity and challenges the perpetrators' attempt to destroy them. Acts of rescuers, whether it is saving people from genocide, ethnic cleansing, or other forms of mass violence, represent a fundamental challenge to the logic of such crimes. They demonstrate that even in the face of the most heinous crimes, there are people who are willing to risk their lives to uphold the values that define us as human beings.

There have been countless examples throughout history of such individuals who have saved countless lives in times of genocide and atrocities. One of the earliest recorded instances of rescue dates back to the time of the Old Testament, where Pharaoh's daughter rescued Moses from the Nile River. In modern times, a notable example is that of Oskar Schindler, a businessman who saved the lives of over a thousand Jewish people during the Holocaust. These individuals demonstrate the power of individual action in the face of overwhelming evil.

However, despite the valiant efforts of these rescuers, atrocities have continued to occur. With the advancement of technology and communications, atrocities have become even more efficient at killing large numbers of people. The Armenian genocide, which occurred in 1915, and the global outrage and horror it generated, did little to prevent the genocides that have followed in the decades since then.

Despite the enormity of the task, there have been many individuals and organizations who have continued to work tirelessly to make a difference in times of atrocity and genocide. These include groups such as the International Rescue Committee, the Save Darfur Coalition, and Doctors Without Borders. Through their efforts, they have been able to provide emergency aid, medical care, and support to victims of Atrocities around the world.

One of the most significant rescuers of genocide in the 20th century was the Swedish diplomat Raoul Wallenberg. During World War II, Wallenberg served as the Swedish envoy to Hungary. In this role, he was able to secure the release of tens of thousands of Jews from the Nazis by issuing them with protective passports. He also organized shelters and food kitchens for those who were unable to leave the country. Unfortunately, Wallenberg was later arrested by the Soviet Union and disappeared, making him one of the many casualties of the war.

Another notable example of a rescuer is Paul Rusesabagina, who saved the lives of over 1,200 Rwandans during the Rwandan genocide in 1994. As a hotel manager, Rusesabagina used his connections and resources to provide safety to those being targeted by the Hutu-led government. His story was brought to international attention through the 2004 movie Hotel Rwanda.

There are also many instances of mass rescue efforts. The efforts of the American Relief Administration in post-World War I Europe saved the lives of millions of individuals struggling with famine and disease. Similarly, the "Lost Boys of Sudan" were rescued by the international community in the early 2000s, as they fled violence and turmoil in their homeland.

Furthermore, acts of rescuers during mass atrocities also have a broader impact beyond the immediate context of the atrocity. They serve as a beacon of hope and inspiration to others, both in the affected communities and around the world. They demonstrate that even in the darkest of times, there are individuals who are willing to take a stand for what is right and just, and that such acts can have a transformative impact on individuals, communities, and societies.

Acts of rescuers during mass atrocities have a special significance that goes beyond individual actions. They become rescuers for humanity, affirming the idea of human decency in the face of widespread and systematic violence. In contrast, crimes against humanity violate the very core elements of humanity and offend the very idea of it. The International Criminal Tribunal for the former Yugoslavia has described crimes against humanity as crimes of a special nature to which a greater degree of moral turpitude attaches than to an ordinary crime. Similarly, rescues from such crimes are also of a special nature and deserving of a special degree of moral recognition.

Transitional justice, which responds to mass atrocities, deals with crimes of a scope and targeting of collective identities that are considered extraordinary. The rescues from these crimes are also extraordinary and should be of concern to the international community, resonating beyond the national borders in which they took place. Rescuers for humanity correspond to international norms rather than local laws, and they deserve international appreciation even if they were against local legislation at the time.

The defining feature that sets crimes against humanity apart from ordinary crimes is not just their magnitude but the overall context in which they were committed. This context, captured by the concept of "system crimes," involves large-scale crimes that require a high degree of organization, are carried out as part of a sanctioned policy of a regime or through a religious diktat, involve mobilization of a large number of participants, and affect a large number of victims. This context informs the concept of mass atrocity rescues as well.

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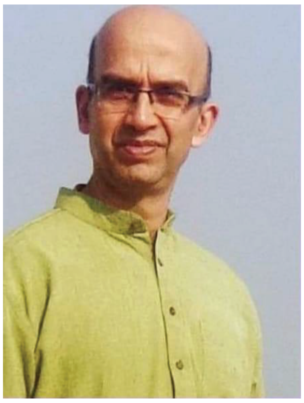
The Phenomenon of Rescue



> “The victim who benefits from the existence of a rescuer may still be trapped in the sense of atrocities, the incalculable moral outrage he has suffered, and think of annihilating the perpetrator community.”

Dr. Dileep Kumar Kaul
Director, JIGAS

Rescue is divine. That is why in Indic tradition there is a rescuer/saviour god named Lord Vishnu. Ten incarnations of Lord Vishnu are in essences ten phases of evolution of humanity. The phenomenon of rescue is integral to all phases because every phase of history has to face assaults of evil, adharma as we call it in Indic tradition and the rescuer god comes in one form or the other to restore dharma, the phenomenon that incorporates everything good, virtuous and righteous so that order is restored on earth.

Pandit Jonaraja (1389-1459), himself a survivor of genocide, the perpetrators of which were devoted to Islam, laid the foundations of the academic discipline of genocide studies. As a survivor of genocide he understands the importance of a rescuer which, in his case was Sulgtan Zain-ul-abidin Badshah. He visualises the rescuer as a form of the saviour god Lord Vishnu:

mlecchairūpadrutām ksonīmaksīnakaruno nrpah |
udahārsīkramādevam dānavairiva keśavah ‖ 820

(In this process the kind-hearted king rescued this earth from the clutches of mlecchas, the Islamic perpetrators of genocide, in the same way as Lord Keshava (Lord Krishna, the incarnation of the rescuer god, Lord Vishnu) rescued this earth from the clutches of Danavas.)

Jonaraja praises the rescuer but does not forget to mention the perpetrator (mleccha). He does not allow the rescuer narrative to cover the crime committed by the perpetrator. A Muslim king, a member of the perpetrator community is equated with a form of the saviour god Lord Vishnu. But that is of no consequence when victims of a genocide are rescued. A rescuer, whoever he is, a form of the rescuer god Lord Vishnu as per Indic line of thought.

Badshah had got a dangerous carbuncle on his elbow. His pain and overall condition worsened and no one could treat his ailment that could prove fatal. Visavaidyas, the specialist doctors who could give treatment for such fatal diseases were all Kashmiri Pandits and had fled Kashmir due to atrocities committed by the Muslim perpetrators:

māghamāsīva puspānām mlecchaprāleyabādhayā |
na lābhovisavaidyānām deśesminnabhavattadā ‖ 811

(As there are no flowers in extreme winter due to frost, no Visavaidyas could be found in Kashmir due to the atrocities committed by Muslims.)

But the officers of the King were somehow able to find Shiryabhatt. He was so afraid and tried to avoid. Such was the atmosphere even in Badshah’s regime. Jonaraja tells us about the atmosphere:

hāsāh śmaśānadevīnām sūhabhattam pratīva tama |
pratisthānam vimānāni pretānāmadyutamstadā ‖ 819

(At that time, the genocidal environment created by Suhabhatta had every nook and corner filled with the laughter of the dreadful goddesses of the cremation grounds that were changing their shape every moment just like the phantoms who dwelt everywhere.)

But the King assured Shiryabhatta that he had nothing to fear. Then Shiryabhatta, a genius doctor treated the King and his carbuncle was cured. The doctor shot to fame, the king and the people were happy. The King wanted to give the doctor everything he wanted but Shiryabhatt did not want anything for himself. He asked for the security of the people of his community and the king was more than ready to grant it. He did everything to make the victim community comfortable in every way.

What made Sultan Zainulabdin so divine that Jonaraja equated him with Keshava, the name given to Lord Krishna, the epitome of Dharma? What is Dharma? To understand the meaning of Dharma let us turn to the second sutra of the Vaisheshika philosophy of Kanad, the great atomist philosopher. The sutra is:

yato abhyudayanihśreyasasiddhih sa dharmah.

Whatever grants us earthly (material) and the best (spiritual) attainments is dharma. Thus whoever inhibits earthly and spiritual progress of a man or a community is following Adharma and adharma is nothing but evil. Thus we can easily infer that a rescuer is one who works in every way to uphold the right of earthly and spiritual progress for all. But the perpetrators like Suhabhatta did everything to thwart the material and the spiritual progress of Kashmiri Pandits. That is what a perpetrator does.

But what are the attributes of a person who follows dharma? Manusmriti, a prominent text of Hindu law has given ten attributes of Dharma:

dhrti ksamā damosteyam śaucam indriyanigrahah |
dhīrvidyā satyam akrodho daśakam dharmalaksanam ‖

Dhrti is patience. Ksamā is tolerance, being unaffected with praise, condemnation, profit loss and such other things. Damah is committing your mind to Dharma to such an extent that adharma does not find any place in your life. Asteya is not resorting to thieving or deceit. Śaucam is giving up any discriminatory thoughts and keeping your inner self clean along with the cleanliness of outer body. Indriyanigraha is stilling of senses so that Adharma finds no place in them. Dhī is doing everything to enhance your intellect and wisdom. Vidyā is to have the realistic knowledge of everything from this earth to the ultimate divine and receive everything possible from all these. As the essence of knowledge is grasped it should flow into your speech and activity otherwise it is Adharma. Satya is to see everything in totality and speak and act accordingly. Akrodh means being without anger and this stage is automatically achieved when the nine stages before it, are attained by a person.

These ten attributes of dharma involve a continuum. Dharma is the highest degree of these attributes and the lowest degree is Adharma. Perpetrators of genocide and their collaborators fall near the lowest levels. The bystander is somewhere in between and the rescuer is at the highest level. All these constituents of the process of genocide can be understood through the continuum of these ten attributes.

It is on the basis of these attributes that the change of perception of Badshah in relation to the victim community of Kashmiri Pandits occurred. As per Kristen Renwich Monroe who has worked on rescuers, the character of the person who rescues is important. But along with that the perceptual relationship of the rescuer with the victim is of critical importance.

If we take the element of Satya (Truth, the ninth attribute) Badshash got the perception of truth of his existence when he came into contact with Shiryabhatt. He was dying of carbuncle. Though he belonged to the perpetrator community yet he had the right to live and was entitled to be rescued from the clutches of death which Shirya bhatt did. That is due to a very high level of the ten attributes of Dharma mentioned above.Shiryabhatt secured his right to life. He was a rescuer and that is not unusual for a doctor. The King reciprocated with securing the spiritual and material life of his rescuer and extended this sense of rescue to the whole Kashmiri Pandit/ Non-Muslim community.

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Mass Atrocity Rescues: Affirming the Idea of Humanity

The response to mass atrocities, transitional justice, differs from ordinary justice because mass atrocities are qualitatively different from other crimes. Acts of rescue carried out during episodes of mass atrocity have a unique meaning that goes beyond the individual action. Although acts of selfless heroism and sacrifice for the sake of others can take place in many contexts, such as jumping into a river to save a drowning person or entering a burning building to pull people out, acts of rescue during mass atrocity have a special significance, their importance amplified beyond the individual action.

The significance of acts of rescue during mass atrocities may be understood through an analogy with the concept of crimes against humanity. Crimes against humanity are crimes that violate the very idea of humanity. They "aggrieve not only victims and their own communities, but all human beings, regardless of their community . . . . [T]he phrase suggests that these offences cut deep, violating the core humanity that we all share and that distinguishes us from other natural beings." In the same way that crimes against humanity offend the very idea of humanity, acts of rescuers, accomplished against a background of widespread and systematic violence, affirm the idea of humanity. They become rescuers for humanity.

Crimes against humanity are often set apart from ordinary crimes by their magnitude, but the defining feature of the distinction is the overall context in which the crimes were committed. This context, which also applies to large-scale war crimes and other serious human rights abuses, is captured by the concept of "system crimes": large-scale crimes requiring a high degree of organization, carried out as part of an officially sanctioned policy, based on the mobilization of a large number of participants, and affecting large numbers of victims. This context informs the concept of mass atrocity rescues as well.

During mass atrocity, the figure who emerges is that of the rescuer as deviant. The acts of rescuer have special dimensions that make them a particular form of behavior, different from other types of voluntary risky behavior. Those who were protected and saved during mass atrocities came from different ethnic or religious groups than those of the rescuers, during periods where such differences were elevated and enforced. Most importantly, in the context of officially endorsed system crimes, such rescues were often illegal and punished severely. The background of these rescues is therefore the opposite of "ordinary" acts of rescue, for which the rescuer gains society's adulation and reverence.

As Samuel Oliner and Pearl Oliner have noted, Holocaust rescue activity differed from altruistic behaviors rooted in approved social norms. In the context of World War II, the rescue of Jews was legally prohibited, and broad extra-legal norms were at best ambivalent and at worst supportive of Nazi policies. Rescuers could anticipate little external approval. Such rescuers acted against the mainstream of their society in a way that would often be illegal, but in any case would be seen as a form of deviancy.

The significance of such rescues resonates beyond the national borders in which they took place and corresponds to international norms rather than local laws. A crime against humanity remains an international crime even if it did not violate domestic law. By extension, rescuers for humanity deserve international appreciation whether or not they were against local legislation at the time.

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The Phenomenon of Rescue

This was ethical reciprocation that was ingrained into Badshah's identity due to his encounter with Shiryabhatta. Badshah got a holistic view of truth of his life and his perceptual relationship with the victim community underwent a total change. This encounter with Shiryabhatt was a transformative encounter that changed the personality of Badshah and gave rise to his rescuer self that works to uphold the spiritual and material progress for all.

Psychohistorian Robert J. Lifton has said that people create new selves when their behaviour and their sense of right or wrong do not make sense in the new situations. They become decentered and try to find new centers to restore psychological equilibrium. The carbuncle and inability to find cure for it had decentered Badshah psychologically but Shiryabhatt provided him with a new center to create a new self that immortalized him as a rescuer. That is a great example to emulate in the Kashmir of our times. But it is hardly possible in a society where genocide is complete and the victim community has been reduced to just nothing.

But Badshah, despite his extraordinary commitment to secure the material and spiritual life of Kashmiri Pandits, the victims of genocide could not do much on one account. He could not eliminate jazia a prominent element of dehumanization in a genocidal culture where the victim has to pay a fine to exist as who he is. Badshah lessened the Jazia to just one masha (0.972 gms) of silver when it was 192 mashas during the times of the previous kings. This means that the radical Muslim elements were active and powerful during his times and he did not find it apt to annoy them by abolishing Jazia. These radical elements persisted and flourished after Badshah giving rise to more waves of genocide. This is the lesson that our world has to learn from Badshah.

In a genocidal environment, rescuers exist alongside the perpetrators, the former at the highest and the later at the lowest level of Dharma. The victim who benefits from the existence of a rescuer may still be trapped in the sense of atrocities, the incalculable moral outrage he has suffered, and think of annihilating the perpetrator community. That will be the continuation of the genocidal environment and nothing but sheer Adharma. The existence of rescuers proves that the perpetrators are there and need to be punished.

Half a century of peaceful and progressive government for all by Badshah stands out from about seven centuries of atrocities and genocide committed on Kashmiri Pandits. It proves that Badshah resorted to ethical reciprocation of Dharma when a victim ensured his right to live. He acknowledged the contribution of the victim and the admiration extended to the overall victim community. But no other ruler has shown this sense of acknowledgement till date.

Is Genocide just a ‘crime?’

Pickpocketing, stealing, bank robbery, rape, loot and arson including physically manhandling a person- these all are crimes as per law of the land and appropriate punishments are designated respectively for such acts. According to 1948 UN Resolution, Genocide has been designated as a crime and thus equated to petty crimes as mentioned in the aforesaid lines. This, in itself, is the denial to recognize genocide as an act that dehumanizes and annihilates civilizations and therefore falls outside the category of ordinary, day to day crimes committed by people for various and different reasons.

Therefore, in my opinion, the JIGAS institution must help coin an appropriate noun that would characterize genocide and define it in its totality and place it outside the set of ordinary crimes which don’t affect a whole society, an ethnic or religious group and/or a Nation.

Denialism:
If to live in denial mode is denialism then those who choose to deny don’t do it out of their inability to recognize genocide, but, in my opinion, it’s a conscientious decision to relieve them of the responsibility to take the blame and then make amends for their act. The very act of genocide is a highly motivated, well-planned activity that’s executed with laser like precision. It, indeed, fills the perpetrators mind with a sense of achievement and the associated pride. And, therefore no amends are to be made; no repentance to suffer and no guilt to be harbored within. For, it’s the conscience (Zameer) of an individual that allows indulgence in any heinous and uncivilized act, indoctrination notwithstanding.

My viewpoint is that Suhabhatta committed atrocities despite his justifications because his internal world view allowed him to. His conversion to Islam provided him the right to carry out what he may have been planning for a while–if only to settle a score with those he considered to be his enemies. He was able to unleash barbarism on those he had been a part of by virtue of sharing a belief system, culture, and faith because of his ego, which was powered by his inner world and supported by a newly established ideology. Additionally, the worldview of his recently embraced faith could be used to justify his behavior. He believed that he had fulfilled his obligation in accordance with "Law of Allah" and and his existence thereafter can’t be defined as “living in denial mode”.

Need to Discriminate:
The evicted are referred to as migrants whenever the Kashmiri Pandit settlers in Jammu and elsewhere discuss the migration of 1990. Nobody can claim that members of the "well educated" population who are fluent in English don't know the difference between a migrant and a refugee. The settlers are aware that a refugee is someone who has been forcibly uprooted from his or her home and hearth and that a migrant is someone who goes on their own volition in search of brighter pastures.

Is it apathy towards the refugees? Or, is it an attempt to dissociate from the victims for the fear of earning wrath of the perpetrators of genocide with whom they may have developed some kind of a mutually beneficial relationship. It’s important to know their intent for this exercise of educating them on genocide to yield positive results.

More than the refugees, it’s the settlers who have this collective wherewithal of raising our genocide publicly and at all national and international forums. And, this would be the singular support that would lift the spirits of the direct victims of genocide; they would begin to see light at the end of the tunnel- no matter when that light would be seen. Alas! That hasn’t happened!

No matter what career they have pursued throughout the years, the victims find themselves in a predicament where they always face an unfulfillable gap. The fact that the world of a human being has multiple dimensions sets him apart from that of an animal. Being uprooted is the worst thing that can happen to a person since it removes him from his own environment, which was adorned with a culture, belief system, religious tenets, and a worldview that included them all. Furthermore, it gets worse because the eco-system that was destroyed cannot be replicated.

And, therefore, it’s not that their language fails them, but that their capability to express their nightmarish experiences gets buried deep under the multiple layers that comprise 1) a traumatized soul, 2) a conscience that has suffered a stampede and 3) a mind that continues to remain in a state of disbelief. When narratives get choked by sea of emotions, the flow of words gets inhibited. The most difficult thing to do for a person is to give expression to his/her grief (say, death of a parent) because emotions choke expression and what to say about narrating the trauma of being exiled! That’s why; this exercise- of documenting genocide- taken up by JIGAS couldn’t have been started much earlier.

Language has etiquette; expression and emotion inbuilt in it and through which one understands the social world and civilizational connect. When language becomes redundant, the strongest link with the native eco-system snaps and that leaves its impact on culture too because process of acclimatization starts.

Splitting the Hair:
The History of Kashmiri Pandit genocide during Islamic rule is well documented. In the above context, I would like to mention when land to the tiller program was implemented without any monetary compensation to our community members who had owned those lands.

That was the beginning of discrimination against us in democratic and secular India. The earning members of families opted to go out of Kashmir for earning livelihoods; other family members may have stayed back initially.

That most of them did exceedingly well cannot hide the fact that the migration from traditional livelihood was tantamount to cultural genocide. Kashmiri language became redundant for them and to learn to converse fluently in alien language became the imperative. So, that must have handicapped them insofar as expressing themselves on any issue related to them was concerned because mother tongue had become irrelevant. Language has etiquette; expression and emotion inbuilt in it and through which one understands the social world and civilizational connect. When language becomes redundant, the strongest link with the native eco-system snaps and that leaves its impact on culture too because process of acclimatization starts. The only saving grace for such victims was they continued to have their roots in Kashmir and therefore had the opportunity to as and when join back their eco-system.

This process of acclimatization gained huge momentum post Jan 19, 1990 with the result that even the celebration of festivals was done in a way not to offend the host society. So, members of previous Kashmiri Pandit exoduses must understand that genocide is connected with them too and therefore a community issue from which they shouldn’t try to escape.

Lalit K Kaul

The heroism of an ordinary Rescuer

Before getting started, I want you to close your eyes and imagine that one night you're sound asleep in your warm, fuzzy bed, with peace and serenity surrounding you. The cold breeze gently sweeps across your face, making you smile softly. All your worries and miseries of the day are slowly vanishing from your thoughts, until you hear an ear-splitting bomb blast in your neighborhood and see stones smashing up your glass windows and entering your space. There are chills running down your spine, and an anxiety attack is just waiting to happen. You hear screams of pain and people begging for mercy in exchange for whatever they have; everything seems disrupted and catastrophic, and amidst this, you're all alone, which is terrifying, right? Well, this is an iota of what an actual genocide sounds like.

One of the most repeated and heinous crimes a community or humanity can ever face is genocide.

Many would wonder: What exactly is genocide? Genocide can be defined as an intentional act causing harm to a certain ethnic group or communities belonging to a different race, religion, and national identity. According to scholars like KR Monroe, there are three factors that induce genocide.

- Macro phenomena: this includes external or internal aggression and economic depression.
- Political factors: the regimes of dictators, like Hitler, who instigated the persecution of Jews
- Psychology: It is also important to understand the thinking that goes into the agency of perpetrators that create havoc for the rest of the communities.

One may observe that every genocide has four different groups that are either actively or passively included in the genocide: perpetrators, victims, bystanders, and rescuers.

In this article, I'll be emphasizing on rescuers of any given Genocide Rescuers are an agency of ideology that believes in the fact that every human is connected to each other through the bond of humanity. Their value system is different from that of the perpetrator group. The help that a rescuer provides can be categorized into 3 sections.

Conventional Help: Here the 'rescuer' helps the victim with the motive that if they need help again, the others will return the favour. This concept is based on the 'give and take' concept of society.

Pre-conventional Help: Here the helper is motivated by the idea of good deeds or karma. They establish a connection between their respective religion and rescuing others because they feel that if they don't help the victims then they'll be answerable to the almighty.

Post-conventional help: here the helper derives their nature to help by the means of their nurturing or the way they were conditioned in their early years; for instance, if they were taught the lessons of empathy, humanity, and helping everyone around them, then it will instil a rescuer mindset in them.

In order to understand the concept of rescuers, we would need to draw analogies and evaluate them, and for that, given below are some case studies of rescuers in different situations.

- Albert Battel was a German lawyer aged 51 when he was appointed as a reserve officer in Przemysl, which is located in south Poland. When the special services unit (SS) launched a large-scale 'resettlement programme against the Jews, he took a grave risk and blocked the bridge, which was the sole access to the Jewish Ghetto for the SS, and he also managed to whisk away hundreds of Jews from the Ghetto to a safer space. The SS began a secret investigation against him as he had already caught attention by being 'friendly' to jews. Later he was reprimanded during the course of his posting for shaking hands with the chairperson of the Jewish council, Duldig. He was also stopped from practising law by a denazification court and eventually ended up working at a factory.
- During the Tutsi genocide in Rwanda Myirabayoul, a 67-year-old midwife who happened to be a Hutu, sheltered around 18 Tutsis in her house. Also, Father Celestin hid hundreds of Tutsis in the St. Paul pastoral centre situated in Kigali. Their contribution was later recognised in the report named 'Tribute to Courage'. They can be classified as 'unsung heroes' as they haven't been mentioned enough on the internet and other valuable resources to study the genocide of Rwanda.
- Mohd. Yusuf Halwai fearlessly challenged the anti-India forces by exhibiting a great sense of nationalism towards India at a time when militancy was at its peak in Kashmir. His 'help' here cannot be considered a conventional way of rescuing. His classification can be done as an upstander which is briefly defined as someone who protests against the agency of perpetrators. The upstanders fall into the umbrella of a rescuer and therefore he can be termed as a rescuer as well. Unfortunately on 16th of august 1989 he was gunned down in the broad daylight for not adhering to the perpetrator's ideology.

> **One should imbibe the qualities of the rescuers because in today's world and society Genocide is gradually becoming a burning issue and for which we would certainly need such a vehement sense of humanity and irreplacable conviction that was clearly displayed by the above-mentioned unsung heroes' to eradicate this inhumane crime altogether.**

If we analyse the above-cited case studies, then it becomes easier for us to understand the psyche of the rescuers. They seem to be motivated by their morals, and they seemingly condemn the perpetrators regardless of the fact that they belonged to the same community. Their ideologies certainly precipitated danger to their well-being, and regardless, they depicted obstinate determination to aid the victims. In order to conclude, I would like to state that our world is a diverse place to live in, and this diversity can become a bane sometimes. People are overprotective and fragile about their culture and religion, and this fragility can become fatal sometimes. They indirectly establish a need to persecute a certain sect in order to save their respective identities. One should imbibe the qualities of the rescuers because in today's world and society Genocide is gradually becoming a burning issue and for which we would certainly need such a vehement sense of humanity and irreplaceable conviction that was clearly displayed by the above-mentioned unsung heroes' to eradicate this inhumane crime altogether.

Shyla Kaul

QnA with the scholars of JIGAS

Adv. Nitin Verma

Please tell us a little bit about yourself?

I am Nitin Verma, a practising advocate in the High Court of Jammu and Kashmir since 2013. My extensive knowledge and experience has enabled me to establish myself as a skilled litigator and a respected member of the legal community. In addition to my legal qualifications, I have also pursued a master's degree in Business Management with a specialization in finance, which has provided me with a unique perspective and skill set. As an advocate, my primary objective is to provide my clients with effective and efficient legal representation. Over the years, I have developed a strong work ethic, attention to detail, and strategic approach to legal disputes, which has helped me achieve favorable outcomes for my clients in various legal proceedings. I take pride in my ability to handle complex legal cases involving financial matters with ease, thanks to my expertise in both law and finance.

How did you hear about JIGAS and why did you apply for the Genocide studies program?

I applied for the Genocide Studies program at JIGAS because I was part of the drafting team of a proposed Genocide and Atrocities Bill. Given my involvement in this important legal initiative, it was essential for me to deepen my knowledge and understanding of genocide and its various forms. Therefore, all the team members, including me were enrolled in the pilot course on Genocide Studies program at JIGAS. This program provided us with a comprehensive understanding of the history, causes, and consequences of genocide, as well as insights into how legal frameworks can be used to prevent and respond to these crimes.

What expectations did you have before you joined the program? Were those expectations met?

Tito Ganju is a renowned academician, and any program developed under his guidance is expected to be of the highest quality. The expectations are particularly high amongst law scholars, and Tito Sir has a reputation for exceeding these expectations consistently. Dr. Dileep Kaul's Indic concept introduced in the program has provided new insights to scholars, opening up new vistas for learning. Those who are interested in understanding history and wish to contribute to making the world a better place should consider enrolling in this course. I would highly recommend this program to anyone looking to deepen their knowledge of genocide and its impact on society.

What did you think about the curriculum that you were taught?

The program includes courses such as Introduction to Genocide Studies, History and Causes of Genocide, Genocide Prevention, and Response Mechanisms. These courses provide scholars with a deep understanding of the historical, political, and social aspects of genocide. They also equip scholars with the knowledge and skills needed to analyze, prevent, and respond to these crimes. The program emphasizes the importance of legal frameworks in preventing and responding to genocide, as well as the role of advocacy in promoting justice and accountability for these crimes.

What kind of scholars do you think will benefit most from this program?

The Genocide Studies program at JIGAS is a comprehensive and interdisciplinary program that equips scholars with the knowledge and skills needed to analyze, prevent, and respond to genocide. The program emphasizes the importance of legal frameworks in preventing and responding to genocide, as well as the role of advocacy in promoting justice and accountability for victims of genocide. The program has helped me become better equipped to advocate for the victims of genocide and contribute to making the world a better place. I highly recommend this program to anyone looking to deepen their knowledge of Genocide and its impact on humanity.

Did the program empower you to speak about forgotten genocides on national and international platforms?

The Genocide Studies program at JIGAS is designed to provide scholars with a comprehensive understanding of genocide and its various forms. The program aims to equip students with the knowledge and skills needed to analyze, prevent, and respond to these crimes. Through this program, I have gained the confidence to speak about forgotten genocides on national and international platforms. The program has provided me with a deeper understanding of the historical, political, and social aspects of genocide, and the legal frameworks that can be used to prevent and respond to these crimes. I consider myself now to be better equipped to advocate for the victims of genocide and promote justice and accountability for these crimes.

Research with Dr. Neha Kachroo

Dr. Neha Kachroo as part of her research on genocide of Kashmiri Pandits sought to find out how displacement from Kashmir may have changed the living conditions of survivors. She conducted this research in government camps of Jammu where genocide victims were forced to live after being thrown out of their homes.

MAJOR FINDINGS OF THE STUDY

Opinions of the Camp School teachers regarding the problems related to education of displaced Kashmiri students and alternatives adopted to overcome the problems:-

Problems with high intensity indices:

- Suffer due to thirst in absence of water coolers (2.58)
- Eve teasing due to lack of security (2.53)
- No extra reading during leisure time due to lack of libraries (2.40)
- Discomfort to teachers and students due to lack of furniture (2.40)

Problems with low intensity indices:

- Interference from outsiders (1.64)
- Lack of knowledge about current affairs (1.56)
- Lack of spirit of unity (1.40)
- Bites due to snakes and other harmful insects (1.20)

Alternatives adopted for the Inadequate infrastructure facilities

Alternatives adopted with high intensity indices:

- Conveying important messages using note books (2.78)
- Using note books to conduct practicals (2.68)
- Hiring watchmen on adhoc basis for safety precautions (2.60)
- Going to open areas for urination and defecation (2.59)
- Hiring of books on rental basis (2.32)
- Taking classes in open areas (2.30)
- Sitting on the ground and writing (1.88)
- Hiring playing instruments from market (1.68)
- Quenching thirst from near by houses (1.64)
- Asking water from shops to clean hands (1.54)

Alternatives adopted with low intensity indices:

- Classes taken in tents (1.52)
- Quenching thirst from near by shops (1.48)
- Go to nearby houses for urination and defecation (1.35)
- Go to near by houses for cleaning hands (1.35)
- Circulation of notes prepared by teachers (1.34)

Problems of displaced Kashmiri students reported by Camp School teachers with reference to learning, behaviour, society and Sympathetic Reservation Policy

Problems with high intensity indices:

- Less motivation of students to participate in competitive exams (2.56)
- Lack of concentration (2.28)
- Less grasping power (2.28)
- Lack of interest in education (1.88)
- Mood swings (1.27)
- Rude behaviour (1.16)
- Involvement in emotional turmoil (1.00)

Problems with low intensity indices:

- Depression (0.88)
- Self pity among displaced students (0.88)
- Drinking (0.23)

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...continued from pg. 7

Opinions of the Camp Doctors for the Health status and medical facilities provided in the camp dispensaries for displaced Kashmiris

A) Physical problems

Problems with high intensity indices:
- Pre-mature aging (2.80)
- High blood pressure (2.80)
- Stress diabetes (2.70)

Problems with low intensity indices:
- Obesity (2.10)
- Migraine (2.10)
- Kidney ailments (1.50)

B) Mental problems

Problems with high intensity indices:
- Anxiety (2.50)
- Temper tantrums (2.30)

Problems with low intensity indices:
- Lack of concentration (1.80)
- Loss of memory (1.70)

C) Reproductive problems with women

Problems with high intensity indices:
- Menopause before 45 years of age (2.00)
- Heavy monthly periods (1.90)

Problems with low intensity indices:
- Miscarriages (1.50)
- Infertility (1.40)

D) Reproductive problems with men

Problem with high intensity index:
- Loss of libido (2.10)

Problem with low intensity index:
- Infertility (1.40)

Adequacy of facilities in the camp dispensaries:
- First aid items (2.10)
- Life saving drugs (1.80)
- X-ray machines (1.00)

Problems due to inadequate medical facilities

Problems with high intensity indices:
- Have to go to far off places to get x-ray done (2.80)
- Have to spend more amount to get medicines (2.60)
- Prone to get infections due to lack of first aid items (2.10)

Problems with low intensity indices:
- Unable to get treated immediately in absence of -ray machines (1.90)
- Unable to get treated immediately due to absence of first aid items (1.80)
- Death cases seen due to non-availability of drugs (1.20)

Alternatives adopted by displace Kashmiris for deficient medical facilties

- X-ray done outside from other hospitals (2.90)
- Get treated by near by dispensaries (2.50)
- Get life saving drugs from market (2.40)

Opinions ofthe Camp Zonal Officers for the problems reported while supplying ration and relief to displacwed Kashmiris

Problems faced by Camp Zonal Officers while supplying ration and relief:-

Problems with high intensity indices:
- Rash behavior of people (1.00)
- Overcrowding of people (0.87)

Problems with low intensity indices:
- Lack of staff for managing the distribution of ration and relief (0.75)
- Unequal distribution of relief due to favoritism (0.13)

Problems of displaced Kashmiris reported by the zonal officers:-

Problems with high intensity indices:
- Lack future plans (2.88)
- Lack urge of being stable (2.13)
- Waste time in gossiping (1.88)

Problems with low intensity indices:
- Keep interfering in others work (1.13)
- Waste time in gambling (1.13)
- Waste time in drinking (1.00)

Recommendation by the displaced Kashmiris ragarding the rehab measures for improving their standard of living

A) Financial and related benefits.

Recommendations with high intensity indices:
- Money for better sustenance especially for displaced business families (2.80)
- Increase in ration and relief (2.45)
- Ex-gratia according to loss of property suffered (2.32)

Recommendations with low intensity indices:
- Payment of standard rent to kashmiri pandits for the buildings illegally occupied at Kashmir (2.31)
- Compensation for damaged property (2.31)
- Protection of property left behind by the kashmiri pandits (2.31)

B) Educational Benefits

Recommendations with high intensity indices:
- Regularization of camp schools and colleges (2.44)
- Bringing the displaced kashmiri students of camp schools and colleges under the jurisdiction of school board and university of Jammu (2.41)
- Improvement in camp schools with better teaching staff (2.39)

Recommendations with low intensity indices:
- Improvement in camp schools with infrastructure (2.30)
- Fee relaxation for displaced kashmiri students (2.18)
- Improvement in camp schools with hostel accommodation (2.17)

C) Occupational Benefits

Recommendations with high intensity indices:
- Releasing promotion of displaced kashmiri pandit employees (2.36)
- Age relaxation in employment (2.31)

Recommendations with low intensity indices:
- Speedy release of pension (2.29)
- Reservation of employment in Jammu and Kashmir state government jobs for displaced Kashmiris (2.29)

D) Political benefits

Recommendations with high intensity index:
- Separate part of Kashmir given to kashmiri pandits (2.35)

Recommendations with low intensity indices:
Adequate opportunities for political participation of kashmiri pandits in:
- Party Organization (2.22)
- Legislative organizations (2.20)

Recommendation from the Camp School teachers for improving the present education system for displaced Kashmiri students

Recommendations with high intensity indices:
- Personality development courses for students and teachers of camp schools (2.96)
- Infrastructural facilities provided to camp schools (2.84)
- Diploma courses to be availed to students who lack higher technical education (2.84)
- Free or subsidized courses of computers for students and teachers of camp schools (2.84)

Recommendations with low intensity:
- Collaboration and support of local schools (1.92)
- Camp schools merged with regular schools (0.04)

Recommendation from the Camp Doctors for the health of displaced Kashmiris

Recommendations with high intensity indices:
- Proper equipment like stretchers, stethoscopes, blood pressure machines (2.70)
- Ambulance in case of emergency (2.60)
- Communication facilities like phones in case of emergency (2.50)

Recommendations with low intensity indices:
- Food provided at subsidized rate (2.20)
- Counselors to handle emotionally weak persons (2.00)
- Free home delivery of life saving drugs (1.50)

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...continued from pg. 8 Research with Dr. Neha Kachroo

Recommendations from the Camp Zonal Officers for displaced Kashmiris

A) Improvement in the infrastructure

Recommendations with high intensity indices:
- Separate kitchens (3.00)
- Fencing to separate home from outside areas (2.88)

Recommendations with low intensity indices:
- Increase in size of the rooms (2.50)
- Repair and renovation of houses (2.25)

B) Improvement of camp and other facilities

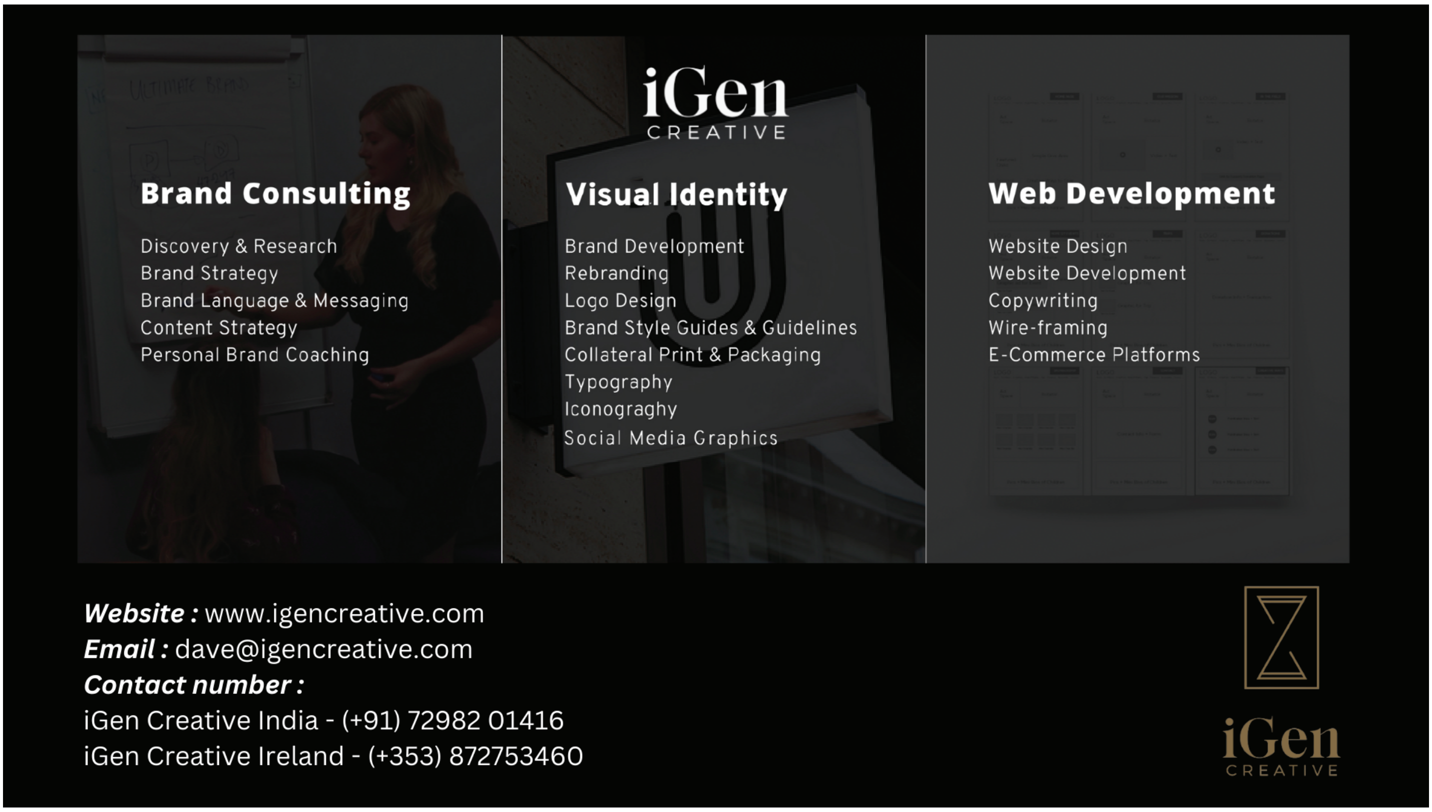
Recommendations with high intensity indices:
- Proper and smooth roads (2.63)
- Increase in ration and relief (2.63)
- Parks and gardens for recreation (2.50)
- More community toilets and bathrooms (2.50)

Recommendations with low intensity indices:
- More medical stores (2.13)
- More water taps with regular supply of water (2.13)

C) Increase in occupational opportunities

Recommendations with high intensity indices:
- Start income generating schemes (2.63)
- Job opportunities for unemployed (2.63)
- Special job opportunities for women (2.63

Recommendations with low intensity indices:
- Loans provided to families to start small scale business (2.37)
- Entrepreneurship training courses (2.37)
- Literacy classes for adults (2.37)
- Self employment programs (2.25)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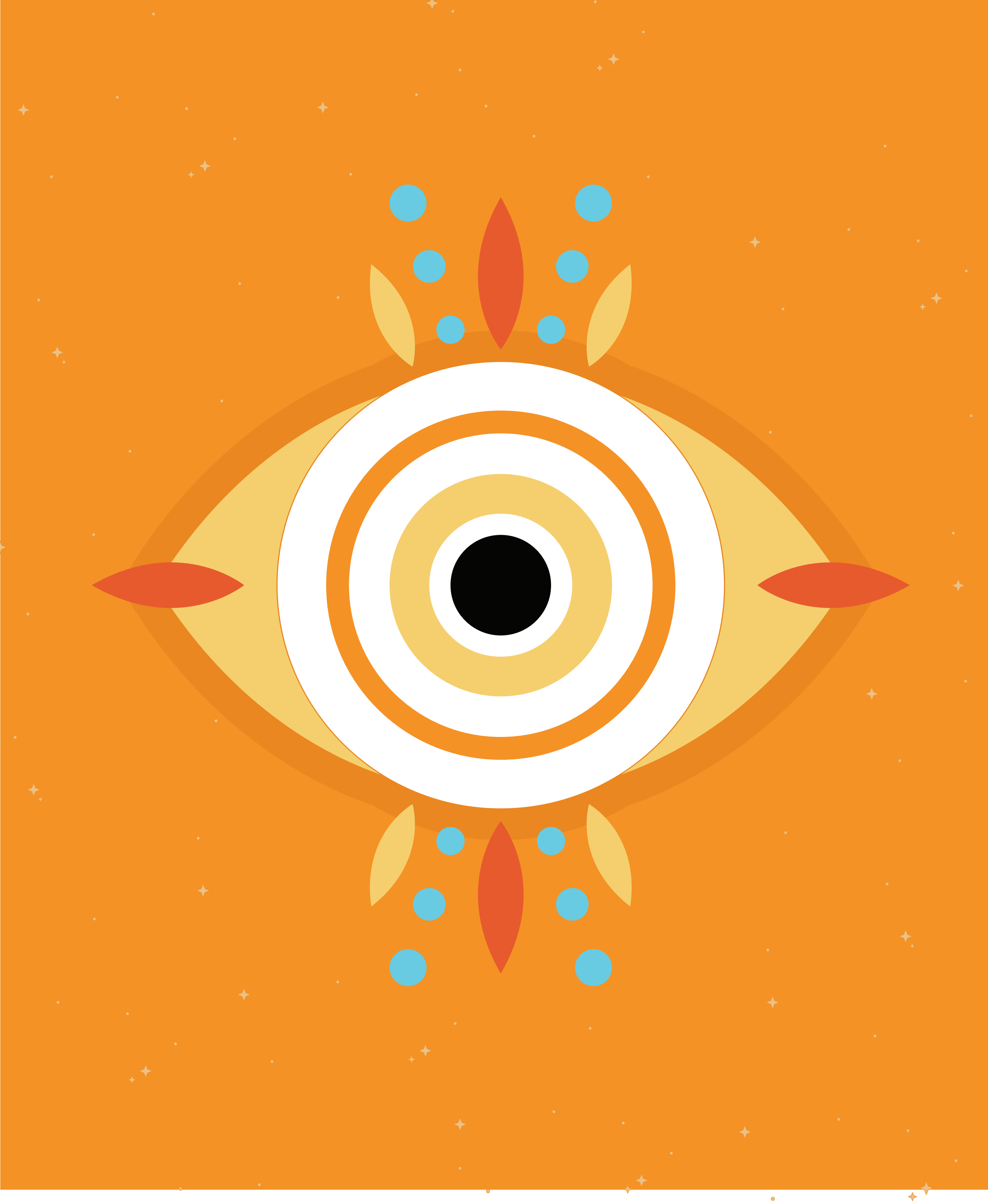

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